

## AFTERWORD



## CHAPTER XXII

### THE INNER SCHOOL



SUBJECT HAVING SO MANY ramifications as this one could be expanded into a whole library of volumes the size of this, but I trust I have done what I set out to do, namely, to demonstrate that the original Rosicrucian documents are allegories of the unfoldment of the inner life of man, based on the Secret Wisdom of Israel, to which certain Hermetic elements have been added.

It is my hope that this book will serve still another purpose. During many years of occult research, I have often met men and women who were fully persuaded that they belonged to the "only true" Rosicrucian Order. Again and again I have seen them suffer bitter disillusionment, as they came to learn that what seemed to them to be the gold of pure truth was, at best, only the "fool's gold" of well-meant ignorance or, at worst, a gold brick of lying imposture.

I have long since given up any attempt to persuade such persons of their errors while they remain believers. But I have hopes that this book will do something to bring aid and comfort to the disillusioned, so that they may learn that after all there *is* a real Rosicrucian Fraternity, although it has never been organized as, for instance, the Masons are.

I have been careful to refrain from any direct attack on any specific Rosicrucian imposture, although there are in this present day a number of glaring instances that certainly tempt me. But I believe that even this mere outline of Rosicrucian teaching, based on indubitable sources, will do more to protect seekers for light against imposture than a whole series of exposures.

There is a Rosicrucian Order. And there are Rosicrucian societies that are undoubtedly in touch with that invisible Inner School. None of these societies, however, claims to be the Order itself, and none makes any particular pretension to antiquity, although some have been working for a relatively long period.

These organizations of occult students quietly carry on the work of initiation and instruction in various parts of the world. If you are duly and

truly prepared, you will undoubtedly make contact with such schools in due season. Such contact, however, is invariably made through personal channels and not through advertising in the public press. If you meet a member of such a body of students, he will recognize your readiness for further instruction, and will make tests of your knowledge and understanding.

But if somebody all dressed up in gaudy regalia, publicly or semipublicly announcing himself to be the "Head" of the Rosicrucians, makes a bid for your allegiance or financial support, on your own head be it if you afterward go through a period of cruel disillusion, should you accept him as such.

I do not condemn such pretenders. They condemn themselves. Besides, I think I know why they are permitted to carry on their impostures. Above all, the practical occultist must develop the quality of discrimination, and they who lack it have to learn some bitter lessons. So also do those who, themselves disbelieving in spiritual verities, pretend to such belief in order to gain control of the lives and purses of their fellowmen. Their own want of discrimination is as great as that of those who are led astray by their claptrap. Sooner or later the frauds and their dupes will learn better. Meanwhile, be on your guard.

Seek only the highest. Remember the words of the original texts, quoted on page 23: "To the false and to imposters, and to those who seek other things than wisdom, we cannot be betrayed to our hurt." Here the word "wisdom" refers to the Qabalistic ChKMH, *Chokmah*, to which the Grade of Magus is attributed.

That Wisdom recognizes human personality as the vehicle of the real Self, a recognition that finds expression in the most careful direction of thought and speech (Ch, The Chariot). It is the grasp of the truth that all the details of personal action are really manifestations of the "wheels within wheels" of the cosmic cycles (K, The Wheel of Fortune). It is the reversal of most people's attitude toward life, expressed in a total self-surrender resulting in the perfect concentration and meditation, which Hindus term *Samadhi* (M, The Hanged Man).

Finally, it is the clear vision gained by union with the real Self, who is the ruler and Lord of all things (H, The Emperor). If this is what you seek, and you keep the flame of aspiration burning bright, doing all that you know how to perfect yourself in concentration and meditation, to the end that your personality may be unified with the cosmic life, you will progress steadily toward adeptship.

Of all descriptions of the Inner School that is the True and Invisible Rosicrucian Order, none better has been written than that contained in Karl von Eckhartshausen's *The Cloud Upon the Sanctuary*, from which I have condensed the following paragraphs.<sup>1</sup>

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<sup>1</sup>Karl von Eckhartshausen, *The Cloud Upon the Sanctuary* (London: George Redway, 1896).

Sons of truth, there is but one Order, but one Brotherhood, but one association of men who are agreed in the sole object of acquiring light. From this center misunderstanding has brought forth innumerable orders, but all will return, from the multiplicity of opinions, to the only truth and to the true Order—the association of those who are able to receive the light, the Community of the Elect....

This community of light has existed since the first days of the world's creation, and its duration will be to the end of time. It is the society of those elect who know the Light in the Darkness and separate what is pure therein.

This community possesses a School, in which all who thirst for knowledge are instructed by the Spirit of Wisdom itself; and all the mysteries of God and of nature are preserved therein for the children of light. Perfect knowledge of God, of nature and of humanity are the objects of instruction in this school. It is thence that all truths penetrate into the world; herein is the School of the Prophets and of all who search for wisdom; it is in this community alone that truth and the explanation of all mystery is to be found. It is the most hidden of communities, yet it possesses members gathered from many orders; of such is this School....

This Sanctuary, composed of scattered members, but knit by the bonds of perfect unity and love [N.B. Eckhartshausen here gives a Qabalistic clue, for "unity" and "love" are AChD, *achad*, and AHBH, *ahabah*, and both are 13, or 5 plus 8], has been occupied from the earliest ages in building the grand Temple to the regeneration of humanity, by which the reign of God will be manifest. This society is in the communion of those who have the most capacity for light, i.e., the Elect....

It was formed immediately after the fall of man, and received from God at first-hand the revelation of those means by which fallen humanity could be again raised to its rights and delivered from the misery.<sup>2</sup>

But, when men multiplied, the frailty of man and his weakness necessitated an exterior society which veiled the interior one, and concealed the spirit and the truth in

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<sup>2</sup>Compare this with the traditional account of the origin of the Qabalah and remember that a true Qabalist is one who is *receptive* to Light: "It received the key of true science, both divine and natural."

the latter. The people at large were not capable of comprehending high interior truth, and the danger would have been too great in confiding that which was of all most holy to incapable people. Therefore, inward truths were wrapped in external and visible ceremonies, so that men, by the perception of the outer, which is the symbol of the interior, might by degrees be enabled to safely approach the interior spiritual truths.

But the secret depository has always been confided to him who in his day had the most capacity for illumination, and he became the sole guardian of the original Trust, as High Priest of the Sanctuary....

This interior community of light is the reunion of all those capable of receiving light, the elect thereto; it is known as the *Communion of Saints*. The primitive deposit of all power and truth has been confided to it from all time—it alone, says St. Paul, is the possession of the science of the Saints. By it the agents of God were formed in every age, passing from interior to the exterior, and communicating spirit and life to the dead letter—as already said.

This illuminated community has been through time the true school of God's spirit, and considered as school, it has its Chair, its Doctor, it possesses a rule for students, it has forms and objects for study, and, in short, a method by which they study. It has, also, its degrees for successive development to higher altitudes....

This school of wisdom has been for ever most secretly hidden from the world, because it is invisible and submissive solely to Divine Government.

It has never been exposed to the accidents of time and to the weakness of man, because only the most capable were chosen for it, and the spirit which selected could suffer no deception.

By this school were developed the germs of all the sublime sciences, which were next received by external schools, were then clothed in other forms, and in time sometimes degenerated therein.

This society of sages communicated, according to time and circumstances, unto the exterior societies their symbolic hieroglyphs, in order to attract external man to the great truths of the interior.

But all exterior societies subsist only in proportion as this society communicates its spirit thereto. As soon as external societies wish to be independent of the

interior one, and to transform a temple of wisdom into a political edifice, the interior retires and leaves only the letter without the spirit. It is thus that the secret external societies of wisdom were nothing but hieroglyphic screens, the truth remaining invariably without the sanctuary so that it might never be profaned.

In this interior society man finds wisdom and therewith the All—not the wisdom of this world, which is but scientific knowledge, which revolves round the outside but never touches the center (wherein is contained all power), but true wisdom and men obedient thereto.

All disputes, all controversies, all the things belonging to the false prudence of this world, fruitless discussions, useless germs of opinion which spread the weeds of disunion, all error, schisms and systems are banished therefrom. Neither calumny nor scandal are known. Every man is honored. Satire, that spirit which seeks diversion to the disadvantage of its neighbor, is unknown. Love alone reigns. Never does the monster of calumny rear among the sons of wisdom its serpent head; estimation in common prevails, and this only; the faults of a friend are passed over; there are no bitter reproaches heaped on imperfection. Generously and lovingly, the seeker is placed upon the way of truth. It is sought to persuade and touch the hearts of those who err, leaving the punishment of sin to the Lords of Light.

Want and feebleness are protected; rejoicings are made at the elevation and dignity which man acquires. No one is raised above another by the fortune which is the gift of chance; he only counts himself most happy who has the opportunity to benefit his brethren; and all such men, united in the spirit of love and truth, constitute the Invisible Church, the society of the Kingdom within, under that one Chief who is God.

We must not, however, imagine that this society resembles any secret order, meeting at certain times, choosing its leaders and members, united by special objects. All associations, be these what they may, can but come after this interior illuminated circle, which society knows none of the formalities belonging to the outer rings, the work of man. In this kingdom of power the outward forms cease.

God Himself is the Power always present. The best man of his times, the chief himself, does not invariably

know all the members, but the moment when it is the Will of God that they should be brought into communication he finds them unfailingly in the world and ready to work for the end in view.

This community has no outside barriers. He who may be chosen by God is as the first; he presents himself among the others without presumption, and he is received by them without jealousy.

If it be necessary that true members should meet together, they find and recognize each other with perfect certainty. No disguise can be used, neither hypocrisy nor dissimulation could hide the characteristic qualities of this society, because they are too genuine. All illusion is gone, and things appear in their true form.

No one member can choose another, unanimous choice is required. All men are called, the called may be chosen, if they become ripe for entrance.

Any one can look for entrance, and any man who is within can teach another to seek for it; but only he who is ripe can arrive inside. Unprepared men occasion disorder in a community, and disorder is not compatible with the Sanctuary. This thrusts out all who are not homogeneous. Worldly intelligence seeks this Sanctuary in vain; in vain also do the efforts of malice strive to penetrate these great mysteries; all is undecipherable to him who is not prepared; he can see nothing, read nothing in the interior.

He who is ripe is joined to the chain, perhaps often where he thought least likely, and at a point of which he knew nothing himself. Seeking to become ripe should be the effort of him who loves wisdom.

But there are methods by which ripeness is attained, for in this holy communion is the primitive storehouse of the most ancient and original science of the human race, with the primitive mysteries also of all science. It is the unique and really illuminated community which is in possession of the key to all mystery, which knows the centre and source of nature and creation. It is a society which unites superior power to its own, and includes members from more than one world. It is the society whose members form a theocratic republic, which one day will be the Regent Mother of the whole World.



May this outline of its constitution and degrees, and this explanation of the Way of Return, which leads at length to illumination, be the means of encouraging you to persevere in the Great Work whose fruit is the "ripeness" of which Eckhartshausen speaks. This book has come to you because you are already among those who are called. My best wish for you is that as a result of reading it, you may come to be numbered among the chosen.